

CATHOLIC • ACTION •

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January, 1950

FROM KIEL TO TRIESTE

The Same Terror, The Same Homelessness

Eileen Egan

1949 Christmas Message of the Holy Father

THE AMERICAN CATHOLIC STUDENT IN INTERNATIONAL AFFAIRS

Thomas D. Callahan

LAY APOSTOLATE AND THE PRESS

G. R. Brunst

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CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

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1949 Christmas Message of Pope Pius XII

Speaking before the College of Cardinals on December 23, 1949, the Holy Father urged the return of the world to God during the Holy Year of 1950. The message was immediately re-broadcast in 22 languages—Czech, English, Spanish, French, German, Polish, Portuguese, Hungarian, Slovak, Dutch, Ukraine, Slovene, Croat, Bulgarian, Rumanian, Byelorussian, Arabic, Ethiopian, Russian, Latvian, Estonian and Lithuanian. The text of the English translation follows:

NEVER BEFORE perhaps as on this vigil, which opens the happy event of the new Jubilee Year, has Our heart of Father and Pastor felt you so close and united to Us beloved sons and daughters of the universe. We seem to see millions upon millions of the faithful and hear the thrill of their voices—and Our heart does not deceive Us—in union with Ours forming an immense chorus of fervent thanksgiving, eager longing and humble petition to the Father, Giver of every good gift, to the Son, Expiator of every wrong, to the Holy Ghost, Dispenser of every grace.

Impelled by a profound desire to freedom of the spirit, drawn by the charm of heavenly goods, forgetful for a brief hour of the tribulations of earth, you turn to Us and all but repeat, in a good sense and with the right intention, the plea made long ago to the Redeemer (Mark 8, 11-12; Luke 11,16): "Give us a sign from Heaven."

Well, then, "Today you will know that the Lord will come, and at dawn you shall see His glory." The sign you are waiting for shall be announced to you today; the sign, or rather the means of remission and sanctification, shall be given to you precisely tomorrow, at the moment when by Our hands the Mystic Door is to be removed once again, thus opening the entrance to the greatest temple of Christendom—symbol of the Redeemer Jesus, given to us through Mary in order that, incorporated in Him, we all may find salvation: "I am the door. By Me, if any man enter in, he shall be saved" (John 10,9).

From the entire Church of Christ, which has spread its members to every region of our planet, eyes are fixed these days on Rome, on this Apostolic See, the perennial fountain of truth, salvation and benediction.

We know what great hopes you have placed in this Holy Year. Staunched in Our heart is the trust the Divine Providence may design to work in it and through it the marvels of His mercy for the human family. And We are supported by the hope that the Angel of the Lord may not encounter any obstacles on his journey, but rather find the ways made straight and hearts opened by that good will which draws Heaven towards earth.

We Ourselves, to whom Divine Providence has reserved the privilege of proclaiming and granting it to the whole world, already foresee its importance for the coming half-century.

It seems to Us that the Holy Year of 1950 must be decisive, especially for the longed-for religious renewal of the modern world, and that it must solve that spiritual crisis which oppresses the souls of our age. The rightful harmony between heavenly values and those of earth, between the Divine and the human, which is the office and duty of our generation, will be realized or at least hastened, if the faithful of Christ remain firm in their resolves, continue steadfast in the work they have undertaken, and refuse to allow themselves to be seduced by vain utopias or led astray by party interests and selfishness.

It should be decisive as well for the future of the Church, engaged in an effort to render more pure and widespread the sanctity of its members, while exteriorly she strives to infuse and spread her spirit of justice and love even in civil institutions.

Animated by these sentiments and hopes, deeply affected by the dignity of a tradition which goes back to the times of Our predecessor Boniface VIII, in opening the Holy Door with three strokes of a hammer, We shall be conscious of performing no mere traditional act, but a symbolic rite of

high import not only for Christians but for the whole human race. We like to hope that this triple stroke may re-echo deep down in the souls of all those who have ears to hear (cfr. 55, 115). Whether they are far away because of a careless and agnostic attitude towards the most important problem of life; or whether they say they are satisfied with a fictitious notion of the universe in which the necessary place is denied to the primary spiritual principle of what exists or can exist; or whether, intolerant of His indestructible presence and foolishly jealous of His supreme dominion, they declare ridiculous war against Him and attempt to suppress the witness that all creatures and even their own hearts give Him; all these people are enduring the pang of exile, supreme loneliness, the emptiness of a desert, to which they have condemned themselves by accepting atheism. For them there is only one remedy—return; a return to the deep and calm consideration of the reason of things, and by rising step by step along the scale of beings from effect to cause until the inquiring mind rests in tranquil repose; a return finally to the humility and docility befitting a creature. Then there will appear to their eyes and they will almost be able to feel in the unchallengeable testimony of His works, the God of the Living, Who is our Father, and that love which torments until it is possessed.

Our heart tells Us that this Holy Year will see many of these returns, as it will see multiple conversions to the Christian Faith of pagans in mission lands. It will be a comfort to you to know that since the Jubilee of 1925 the number of Catholics in those far off countries has more than doubled.

And in some districts of Africa the Visible Church has become the foundation of social life, thanks to the deep

Christian influence exerted both in private and public life. But with the greatest grief of soul We cannot help thinking of the grave dangers threatening or already afflicting religion and its institutions in other countries of Europe and Asia, like limitless China, where revolutionary upheavals in conditions that were already unstable have converted fields flourishing with life into cemeteries of death.

May the Holy Year mark the return to the Redeemer Jesus Christ for souls allured by sinful attractions and living far from the Father's house. There are believers and Catholics whose spirit is weak, also, as the flesh makes them traitors to their rightful duties and forgetful of the real treasures, and who live in a continual sequence of desertion and lapses. They are wrong if they think they possess the Christian life and are pleasing to God unless sanctifying grace dwells habitually in their souls.

Owing to easy compromises between earth and Heaven, time and eternity, matter and spirit, they are drawn into the danger of dying of misery and hunger, far away from Jesus Who does not admit among His followers those who want to serve two masters. For these wounded in spirit, lepers, paralytics, broken branches without the life-giving sap, may the Holy Year be a period of healing and amendment. The angel of the pool of probation desires to renew for all of them the miracle of the healing waters: who will not wish to be bathed in them?

The venerable father of the Gospel story is waiting anxiously on the threshold of the Holy Door for the contrite return of the prodigal son; who will wish to remain obstinate in the desert of this guilt?

Oh that this Holy Year could welcome also the great return to the one true Church, awaited over the centuries, of so many who, though believing in Jesus Christ, are for various reasons separated from her! With unspeakable groanings, the spirit, that is in the hearts of good people, today cries out imploringly the same prayer of Our Lord: that they may be one (*ut unum sint*) (Jn. 17, 11). With good reason men are anxious about the effrontery with which the united front of militant atheism advances; and the old question is now voiced aloud: Why are there still separations? Why are there still schisms? When will all the forces of the spirit and of love be harmoniously united?

If on other occasions an invitation to unity has been sent forth from this Apostolic See, on this occasion We repeat it more warmly and paternally; We feel that We are urged by the

pleadings and prayers of numerous believers scattered over the whole earth, who, after suffering tragic and painful events, turn their eyes towards this Apostolic See as toward an anchor of salvation for the whole world.

For all those who adore Christ—not excluding those who sincerely but vainly await His coming and adore Him as the One promised by the prophets and still to come—do We open the Holy Door, and at the same time We extend a welcome from the heart of a father whose fatherhood in the inscrutable design of God has come to Us from Jesus the Redeemer.

Finally may this Jubilee be the year of the great return of all mankind to the Divine Plan.

Just as the modern world has tried to shake off the sweet yoke of God, so it has rejected along with it the order He established, and with the self-same pride that moved the rebel angel at the beginning of creation, has pretended to set up another of his own choice.

After about two centuries of sorry experience and deviation, those who are still sincere and honest admit that plans and impositions of this sort, which bear the name but lack the substance of order, have not produced their promised results and fail to satisfy the natural aspirations of man. This failure is evident at two levels: that of social and of international relations.

In the social field the counterfeiting of God's plan has gone to its very roots by deforming the Divine image of man. Instead of His real created nature with origin and destiny in God, there has been substituted the false notion of a man whose conscience is a law unto himself, who is his own legislator brooking no control, who has no responsibility towards his fellows and society, with no destiny beyond the earth and no other purpose than the enjoyment of finite goods, with no rule of life except that of the *fait accompli* and the unbridled satisfaction of his desires.

As an outgrowth of this, which came to wield increasing power over a long period of years because of its most varied applications in public and private life, was that narrowly individualistic order which today is in serious crisis almost everywhere. But the more recent innovators have provided no better results. Starting from the same mistaken premises and taking the downward path in another direction, they have led to no less disastrous consequences, including the complete overthrow of the Divine order, contempt for the dignity of the human person, the denial of the most sacred

and fundamental freedoms, the domination of a single class over the others, the enslavement of all persons and property in a totalitarian state and the legalization of violence and to militant atheism.

To those who support one or other of these social systems, both of which are foreign and opposed to the Divine plan, may there be a persuasive ring in the invitation to return to natural and Christian principles on which is based effective justice with respect for legitimate freedoms; may the recognition of the fact that all men are equal as regards the inviolability of personal rights put an end to the futile struggle which provokes hatred of brother for brother.

But besides these desires, which go to make up the constant solicitude of Our Apostolic Office, We address words of fatherly exhortation to those who place all their hope in the premises of a doctrine and of leaders who explicitly profess materialism and atheism.

To the lowly and oppressed We say: no matter how sad your lot in life may be, even though you have a perfect right to claim justice for yourselves, and others have the duty of according you that right, remember that you possess an immortal soul and a destiny beyond all this world can give.

Do not allow yourselves to exchange heavenly and everlasting goods for those that are perishable and fleeting, especially in this age when upright and beneficent institutions are lending a more sympathetic ear to your cry, and, understanding your plight, are resolved to guide you along the ways of justice.

You often place your faith and trust in men who are as positive in promising to solve all your problems as they are incapable of effecting the facile solutions which they hold out so dazzlingly before your eyes—indeed, some of these problems do not admit of any easy solution owing to the very limitations of human nature. Reserve, then, this faith and trust in the first place for the promises of God, Who does not deceive.

You are rightly solicitous for your daily bread and a suitable home which are indispensable for your maintenance and that of your families: see that this solicitude is not in conflict with your heavenly destiny. Let it not make you forgetful or neglectful of your soul and of the imperishable treasures which God has entrusted to you in the souls of your children.

Let it not obscure the vision or hinder the gaining of those eternal goods which will constitute your everlasting happiness and which become a

reality in the supreme good for which we are created: our happiness in God. Only a society illuminated by the dictates of faith, respectful of the rights of God, certain of the account which responsible leaders will have to render to the Supreme Judge in the depths of their conscience and in the presence of the living and the dead—only such a society will be able to interpret correctly your needs and just aspirations to defend and fight for your rights, to guide you with wisdom in the fulfillment of your duties in accordance with the hierarchy of values and the harmony of domestic and civil life that nature has established.

Do not forget that without God material prosperity is for those who do not possess it a tormenting wound, while for those who do, it proves a death trap. Without God intellectual and aesthetic culture is as a river cut off from its source and its outlet; it becomes a quagmire filled with sand and mud.

We expect from the Holy Year, finally, the return of international society to the plan mapped out by God. According to this plan all peoples—in peace and not in war, in collaboration and not in isolation, in justice and not in national selfishness—are meant to make up a great human family bent on the advancement of common interest, through mutual aid and a fair distribution of this world's goods which are a treasure entrusted to men by God.

Beloved sons, if ever there was an occasion which seemed propitious for exhorting the rulers of people to thoughts of peace, that of the Holy Year seems to Us the most propitious of all. It is, and is intended to be, an urgent appeal and at the same time a contribution to the brotherhood of nations.

Here in Rome, the Mother of Peoples, there will meet together innumerable groups of pilgrims of different races, nations, languages, customs and character. And within these very walls they will live together, they will meet on the same streets, lodge in the same hotels, take part in the same rites, quench their thirst at the same spiritual fountains, enjoy the same consolations. There will be among them those who were commanded to deal out death and those who suffered its terrible effects, the invader and the conquered; the keeper of the barbed-wire prison-camp and the prisoner who endured its cruel confinement.

Have we not then, reason to believe that these thousands and thousands of our devoted sons and daughters will become the faithful vanguard in the crusade for peace, and that with Our

blessing they will bring home with them the meaning and the power of the peace of Christ, to win new recruits for so holy a cause?

God forbid that the "Truce of God," the augury and the inspiration of peaceful counsels, should be disturbed or violated by reckless schemes, not only on the part of nations, but of different groups within the same country. Such a sacrilegious hand could call down upon itself the just anger of God and would incur the most certain condemnation of all mankind.

We expect, then, a great homecoming during this year of extraordinary grace; great because of the number of children for whom We reserve a most affectionate welcome; great because of the distance some of them will have to come, great because of the immensely beneficial results that will derive from it without fail. May all Our sons and all men of good will lovingly undertake not to disappoint the hopes of the Common Father, who holds up His hand to heaven in prayer that the new outpouring of Divine mercy upon the world may surpass all expectation.

Because of this meeting of compassionate and gentle love which will spread its flame from Rome all over the world, every return to God, to Jesus Christ, to the Church and to the Divine Plan, will be sealed by the loving embrace of the Father of Mercies, Who pardons the every fault and remits the every punishment of him who loves. Jesus has revealed to us the real countenance of God, portraying It in the father who welcomes, embraces, forgives the prodigal son who returns heartbroken but with confidence to the home he had foolishly left.

If the Jubilee is a time of extraordinary return for men, it will be for God an occasion for more generous and loving pardon.

And who does not stand in need of God's forgiveness? Although the Lord is ready to pardon, He does not dispense the sinner from the necessity of sincere repentance and due expiation.

Let the Holy Year, then, be chiefly a year of repentance and expiation. Interior and voluntary repentance together with expiation are the indispensable perquisites of every human renovation. They signify a halt in the downward course; they express an acknowledgment of one's own sins, they manifest the sincerity of one's goodwill.

The value of voluntary expiation is enhanced when it is collective, and offered in union with the Chief Expiator of the sin of men, Jesus Christ Our Redeemer.

During this Holy Year which recalls the expiation of Calvary, expiate, beloved sons, your own sins and those of others; bury all the past in sincere repentance, persuaded that if the present generation has been so grievously stricken by chastisements fashioned by its own hands, it is because it has sinned with great deliberation and wantonness.

There passes before Our eyes, as in mournful procession, the sad countenance of orphans, of widows, of mothers who await the homecoming of one who perhaps will never come back to them, of those who are being persecuted for justice and religion, of the prisoners, of the refugees, of those who are enduring forced exile, of those in jail, of the unemployed, the oppressed, the physical and mental sufferers, of the victims of every form of injustice. So many tears bedew the face of the earth, so much blood empurples it. These are indeed an expiation in themselves, and often for faults of others, still they call in their turn for further expiation, so that guilt may be wiped out and Christian joy restored.

Who will want to separate himself from this world of expiation, which has for its head the Divine Crucified in person and embraces the entire Church Militant?

With such generous promises on the part of God, never perhaps was a Holy Year better suited to counsel gentleness, indulgence and pardon between man and man.

When, in recent times, taking their rise from an unfortunate war or political upheavals, waves of reprisals were unleashed, unequalled in history at least for the number of their victims, Our heart was pierced with bitter grief, not only because of the misfortune that bred other misfortunes and hurled into the fray thousands of families who were often innocent, but because with utter sadness We saw here the tragic evidence of apostasy from the spirit of Christ.

Whoever would be a sincere Christian must know how to forgive. "Thou wicked servant"—is the rebuke of the Gospel parable (Matt. 18, 32)—"was it not thy duty to have mercy on thy fellow-servant, as I had on thee?"

When reasonable motives are present, charity and mercy do not run counter to one's duty to administer justice aright. But imprudent intolerance and the spirit of reprisal most certainly do, especially when vengeance is taken by public authority against one who has erred rather than sinned, or when a punishment deservedly inflicted is prolonged beyond all reasonable limits.

(Turn to page 17)

From Kiel to Trieste

The Same Terror, The Same Homelessness

By
Eileen Egan

THE PILGRIMS to Europe see the surface gaiety and plenty of Paris and Rome. They do not have the chance to see with their own eyes the faces of those who are still in need.

On a survey trip for War Relief Services—National Catholic Welfare Conference, I journeyed along the entire length of the Iron Curtain—a journey which started in the area of Kiel and Lubeck, at what might be called the upper drawstring of the Curtain, and proceeded to Trieste, the lower drawstring. In the homes and transit camps visited on this inspection trip, the bottomless misery and the burning unsolved problems of Europe are concentrated.

Kiel and Trieste

In these two towns, so far apart, so different in history, the results of war and expulsion are exactly the same. Both port cities were the targets of bombardment, and both were flooded with expelled peoples after the end of the war. Into Kiel came the men, women and children from Danzig, Pomerania, East Prussia, Silesia—simple people denuded of all their possessions when Russian authorities installed themselves in East Prussia, and a satellite regime was given charge of the other areas. The unfortunates streamed into the cellars, the half-destroyed buildings of Kiel, and they are still there. Countless families live, eat and sleep in one room—countless women share kitchens with several other families under conditions that strain already worn-out nerves.

In Trieste are close to 25,000 destitute refugees from the areas of Istria, awarded by the Allies to Tito's Yugoslavia. They are almost solidly Catholic people, whether of Italian, Croat or Slovene origin. They, too, live in half-destroyed homes, in cellars, and a large concentration of them manage to exist in a tremendous unused warehouse which lacks adequate light, heat or sanitary facilities. Without exception, they are glad to be out of Yugoslavia and Istria—though hungry and cold, they are at least free and protected by the Allies who govern Trieste. Their terror is for those who remain, often members of their own families.

Picking a young simple woman at random in one of the many "mensa" or soup kitchens which Catholic Relief has made possible in Trieste, one gets a picture of the general misery. She had fled with her three children after the Partisans had killed her husband (as they had done away with countless others) by

throwing him into a mountain crevasse or "foiba". Now she was able to keep herself and children alive only because American Catholics sent food to the soup kitchens. Every day she carried the cooked rations home in her little pail, and eked it out with purchases made from her tiny relief allotment.

In Kiel, a strikingly similar tragedy came to light when the local Catholic priest, himself an Expellee, took the War Relief Services representative to visit a mother with her four little children, who all shared a cold room. The father of these children was captured in war and deported to Russia for slave labor. He was presumed to be dead because all word from him had ceased. The little family had had a flourishing farm in East Prussia before that area was given outright to Russia by the Allies, and now they formed a part of the seven million Expellees who flood the Western Zones of Germany.

Those Who Flee in Terror

Besides the expelled peoples, whose departure from their homes, businesses and farms was by order of new regimes, there are those who flee every day by order of their consciences, and their fear of persecution. There is a camp, a few miles in from the Iron Curtain as it cuts through Germany, where these men and women and even little children who flee in secret, are gathered together. Representatives from local governments of all Germany talk with them, and send them where there are jobs. Those for whom there are no jobs, are given a railroad ticket to take them back to the Soviet Zone. Every day, between 200 and 500 tired, harassed people present themselves at this Transit Camp, called Uelzen. Most of them are given a few nights' lodging, hot meals, and the ticket to return—which they never use. One sees them for miles along the road, their packs on their backs, the women disheveled, and the children often crying; they are trying to catch rides on passing trucks to get to the nearest town, where despite the lack of ration cards and jobs, they will merge with other homeless people and manage to live from day to day. Though they present a tremendous problem to local welfare agencies, none of the 1,300,000 illegal entrants who crossed into the Western Zones during the last year, were sent back.

Freed From Slavery

Every month, about 27,000 drafted soldiers are returned from Russia to Western Germany. They pass

through a transit camp known as Camp Friedland. There the hopes of years of slave labor are destroyed when these men discover that their families have been decimated by bombing, or are missing, or have been expelled from their homes in the East. Often there are heartwarming scenes of reconciliation. Too often, the returning breadwinner, though better clothed and more adequately fed by the Russians than formerly, is a man permanently disabled by injury to heart and internal organs as a result of forced labor in Russian mines and Siberian forests. More than a million men are still to be returned. According to figures released by the Russians, some two million remain in Russian custody if they are still alive. Clothes, medicines and hospital care are needed for these men. Caritas has been able up to now to perform a notable service in rehabilitating these men because of the steady flow of supplies from the United States.

The New and the Old DP's

In Bavaria, is a camp where the men and women who flee from the New Peoples' Democracies find refuge. In the area of Ludwigsberg are the Czechs and Slovaks who have recently added their number to the regular Displaced Persons who are in camps in the Western areas of Europe. The DP problem has moved forward to a solution, but the trickle of Catholic Czechs and Slovaks is still not completely cut off.

Further to the South, in Salzburg, Austria, we find the concentration of Rumanian and Hungarian refugees who by reason of courage and daring, managed to escape across a severely guarded frontier. The presence of representatives and offices of War Relief Services-N.C.W.C. are proof that the Catholic Hierarchy of the United States is mindful of them in their hour of need.

In New Vienna

The old Vienna of song and loveliness has given way to a new Vienna of occupation troops and sudden disappearances of men and women. It is also a city of refugees and expellees who still live in unused school buildings and barracks. Many of these homeless wanderers can go no further, because no one will accept them. Here again, the hand of the Church, upheld by American Catholic Charity, intervenes to feed the hungry and heal all those whose spirits and bodies are broken by privation and terror. Vienna has its full share of the 350,000 Sudetenlanders and Volksdeutsche who crowded into hungry Austria in the mass expulsions that marked the beginning of our present peace.

The Same Terror—The Same Homelessness

Trieste, as described above, completes the picture of homelessness, of terror that follows the Iron Curtain as it cuts its way down the heart of Europe. It may be that the providence of God will suddenly

draw wide the Iron Curtain, and make Europe whole once more. In the meantime, He shows His Providence to these millions of homeless wanderers through the gifts of clothing, of food and of precious medicines, that come to them from the Catholics of America through War Relief Services—N.C.W.C. The new warm coat from far away, the hot meal, the pair of shoes for torn feet, often are a visible proof to a tired and despairing soul that the Lord, known chiefly to them by His rod, is still that same Lord who is tenderer than a mother.

It is only because the Bishops had the foresight to set up an instrument of continuing charity that these manifold works of mercy can be performed in their name. It must be a source of joy to know that it is to the Catholics of America that the Lord has given this high task of playing Providence to those whose minds are so broken by terror, whose bodies are so lacerated by want, and whose faith is so grievously tried by despair.

The latest large-scale operation for the relief of these poor people was sponsored by a merciful hierarchy at Thanksgiving, when a clothing, shoe and soap campaign was held in almost every diocese of the United States to give American Catholics the opportunity of giving thanks by giving.

Monsignor Swanstrom, executive director of War Relief Services—N.C.W.C., reports that the response to this collection was so immediate and so generous that at this writing, when less than a month has elapsed since the close of the campaign, six shipments totaling over 1,150,000 pounds have already gone overseas. It is estimated that the collection will total over six million pounds of wearable clothing. Distribution will be made all along the Iron Curtain, in Poland proper, in several other European countries, and among the up-rooted Palestinian refugees living in tents on the desert.

Once again American Catholics have given most convincing evidence that they are not unmindful of the homeless and up-rooted of the world. The Catholic women of the United States, particularly, have never forgotten the continuing need; for, since 1945, when they began their collections for war relief, they have never once called a halt to their uninterrupted programs.

To cease to give would spell the breaking of that solid front which is opposed to the blank wall of the Iron Curtain. But this is unthinkable, for the sense of solidarity of American Catholics with the suffering people of the world is based on a sense of Christian neighborliness and brotherly concern. We live in plenty, they live in want, and God constantly gives America an example of open-handed generosity, for is not our land blessed above all others. With this Divine example constantly before their eyes, American Catholics have never wearied of outdoing themselves in generosity to others.

The American Catholic Student In International Affairs

By
Thomas D. Callahan

ON THE EVE of the Holy Year, the National Federation of Catholic College Students and the Newman Club Federation are jointly preparing a pilgrimage to Rome, by students and for students, a true manifestation of their realization of the universality of the Church. Between 800 and 1200 American Catholic students are expected to participate. Yet, the motivating spirit behind the pilgrimage, the idea of a world student community in Christ, is not a long-realized and established thing.

Up to the very recent past, if told that students were capable of managing their own affairs and of responsibly exercising a strong moral influence on national and international affairs, the average educator would most likely have laughed at the speaker. Students, too, were for the most part totally unaware of their responsibilities, since they had neither the preparation nor the opportunity of exercising any value judgments and, more importantly, of translating these judgments into action, until they had left the "cloistered" academic community.

Interest in Catholic student activities built slowly over the period between the two World Wars. The NFCCS was established in 1937; the Newman Clubs went further back but their history, like that of the NFCCS was until 1946 one of trying to remain above water while slowly and painfully trying to tighten organizational bonds. International activity was non-existent in either Federation until 1945. Indeed the only outstanding Catholic student of the period active in international work was Ed Kirchner, war-time president of Pax Romana and presently an area director for the International Refugee Organization.

The second World War, while bringing student activity as such to a virtual standstill, served the purpose of increasing the horizons of many college people in the armed services. They saw and spoke to students in other countries, learned of their pitiable condition and came home fired with a desire to help. But the most important thing resulting from the war was a general realization that the basic problems and basic interests of students the world over are the same. In the period 1946 to the present, student activity, domestic and international, doubled and redoubled again and again.

What has been accomplished in these few post-war years? The National Federation of Catholic College Students has raised over \$500,000 in cash for material and intellectual relief of students all

over the world as well as \$500,000 more in goods in kind such as books, clothing, medicine, etc. The NCF, working in conjunction with the World Student Service Fund, has instituted a DP program seeking to secure scholarships, provide assurances, etc., for displaced students. The NFCCS, working with the Catholic Resettlement Agency, has proceeded along the same lines.

Perhaps even more indicative of the new interest and spirit of American Catholic students, however, is their work in neutral milieux. Catholic students, members of both Federations and many not active in either were among the strongest boosters for the new U.S. National Student Association, founded in Chicago in 1946. Since its inception, the NSA has received strong Catholic student interest and support with Ralph Dungan its first Domestic Affairs Vice-President, Ted Harris and Bob Kelly as Presidents last year and this, to mention only a few of the more outstanding. This working outside an exclusively Catholic surrounding represented in itself a radical and laudable departure from tradition. NFCCS had for some time an official observer at the United Nations at Lake Success, and is affiliated with UNESCO through Pax Romana, while NCF was one of the founders of World Student Service Fund. From all this activity came leaders in numbers never before equaled: Phil DesMarais, former executive secretary of NCF and a member of the Executive Committee of World Student Relief and of the General Committee of WSSF; John Simons, former executive secretary of NFCCS and member of the staff of the International Student Service in Geneva; Jim Dougherty, former International vice-president of Pax Romana; Don Gerth of the Calvert Club, University of Chicago, newly appointed WSR area director for the Philippines; Ted Harris, newly appointed to the ISS staff, Bill Harrington, NFCCS European representative and Herman Neusch, present International vice-president of Pax Romana.

So much then for what has been done. But the really important thing in terms of the long-range possibilities is an understanding of the entirely new philosophy of action which underlies all this activity, past and present. Put in the simplest of terms, American Catholic students came to a realization of the nature of the Mystical Body of Christ, and, having achieved that understanding, immediately translated it into action.

The encyclical *Mystici Corporis* puts it this way: "And, first of all, let us imitate the breadth of His love. Only one is the spouse of Christ, the Church; but the love of the Divine Spouse is so great that it embraces in His Spouse the whole human race without exception. Man may be separated by nationality and race, but Our Saviour poured out His blood to reconcile all men to God through the Cross, and to bid them all unite in one Body." Recognizing in the words of the Holy Father a clear and unmistakable call to them to act, they did just that. From this primary and all-important reason, a multitude of others followed.

The ideal behind the formation of the United Nations, that of a world community of nations living in harmony, settling their differences amicably through democratic procedure, had a very real appeal to post-war youth. In their own sphere, they recognized a community of interest and aims. Above all else, they desired world peace so that those who came after them would not have to undergo as they did, the horrors and disruptions of war. They sought an understanding one of another, recognizing that the antidote to nationalism was in a close and personal knowledge of the people of one nation by those of another. The first stirrings of the cold war were ample demonstration that trying to repair the damage of nationalism in people who are already fixed in their prejudices and not susceptible to change was futile. The only hope was to inspire the youth, with a view toward a better future.

The essence of the entire movement of Catholic students into international affairs was change—a change away from secularism and the ills of nationalism—a change toward a new world built on the concepts of Christianity and of Christ, in which the motivating force would be love of brother for brother in the Mystical Body of Christ, and not national interest. The means were to be understanding and education, not propaganda and hate.

Perhaps the best, the most striking example of this new ideal was the setting up of the International Union of Students, Communist-dominated from the first, as a means of trying to achieve at least a working tie with the students of Eastern Europe, exercising an influence from within by strength of personal example. The Catholic students from the United States who participated in the organizational meeting realized from the outset that they were working against tremendous odds and that failure was far more probable than success. But they were willing to believe that, given a chance, the youth of Eastern Europe were for the most part no different from the youth of any other part of the world; that they sincerely shared this belief in a better world for all, however wrong their means were. The attempt failed but even the failure was a great tribute to those who fought and failed because of their desire to follow the words of Christ: "Love thine enemies". It is

perhaps significant that students were the only group courageous enough to make such an attempt in the face of almost certain failure.

The American Catholic student, like his brothers of other nations and other religions, has been and undoubtedly will be in the future, accused of a stubborn refusal to face reality, of a blind idealism. But the fact remains, stark and accusing, that all the traditional remedies for international difficulties, arms races, diplomatic deals and the like, have managed in the last 50 years, not, of course, counting the "little wars", to cause two World Wars and to produce such boons to mankind as the atom bomb, poison gas and biological warfare. Now, more than ever, there is need of *action*. Great and widespread though participation in activities of an international character have been, by no means can we relax now.

Many things remain to be restored from the second World War. Material relief, with one important exception, is much less important now than it was a year or two ago. The need now is to aid in reconstructing the destroyed libraries and universities of Europe, Asia and the Far East. Having fed our brothers when they were hungry and clothed and cared for them when they were destitute, it is now the duty of Christian love to provide food for their minds, to provide an opportunity for study and the means of studying. The important exceptions are the emigree students from Eastern Europe, forced to flee a tyranny worse than that of the Nazis, often with only the clothes on their backs. These men and women have risked their lives to live in freedom and if we allow freedom for them to mean near starvation, denial of the right to study against the day when they can return to their own countries, apostles of Christian democracy, then we are more guilty than their persecutors since we realize the obligations of our membership in the Mystical Body.

The long term objective is to continue the fight, internationally as well as nationally, for a restoration of the world to Christ. The resources at hand are many: tremendous vigor, a valuable back-log of experience, youthful enthusiasm. The means, be they work camps, international study weeks, exchange programs, are completely secondary. The desired end of understanding one's own relationship within the Mystical Body and then of trying to help others to understand is of paramount importance. The words of Our Holy Father express it best:

"There are some unfortunately, today especially, who proudly boast of enmity, of hate and spite as something that elevates and honors the dignity of man and his power. Let us, however, follow on after our King of Peace, the while we gaze with sorrow on the pernicious consequences of that teaching. He has taught us not only to have love for those of a different nation and a different race, but even to love our enemies. . . ."

Lay Apostolate And the Press

G. R. Brunst

The Lay Apostolate Today

Article V

THE TERM "PUBLIC OPINION" is difficult to define; but the existence of "public opinion" as one of the most powerful forces—for good as well as for evil—that are active in a free society needs no proof.

The lay apostle, conscious of his privilege and duty to carry the Christian message into his environment and to help re-Christianize what has been de-Christianized in society, finds himself at all times confronted with that mysterious power: Public Opinion.

What, if anything, can I contribute toward shaping public opinion in such a way that it reflects the Christian idea and ideal? How shall I go about it to steer public opinion in what I conceive to be the right direction? How can I counteract those forces that aim at corrupting public opinion by exploiting it for wrong ends? Why is it that numerically small groups in our country are, apparently, far more effective in molding public opinion to suit their purposes than America's 25 million Catholics?

These are some mighty important, and puzzling, questions facing every lay man and woman seriously engaged in the lay apostolate. In seeking to answer these questions, the lay apostle will soon find himself obliged to clarify his thinking about the most important organ and instrument of public opinion: the Press, that is, daily and weekly newspapers, magazines and other periodicals.

The following brief remarks are offered for the purpose of demonstrating the supremely important role of the press in the lay apostolate, and to give some hints as to how the lay apostle can use the press as a powerful ally in his effort to present the Christian answer to some of the problems challenging society today.

In order to bring Christian influence to bear upon modern society and to help direct its thinking and actions along the lines prescribed by Christian social and moral teaching, the lay apostle, first of all, must know what that society is like and in which direction it is moving. Like a soldier sent out on a reconnoitering mission, the lay apostle has to become familiar with the terrain in which he plans to operate.

Any move toward influencing public opinion is doomed to failure, unless it is planned with a clear knowledge of public opinion as it exists at a given

moment. The lay apostle has to know "which way the wind is blowing," before he can set sail and chart a course. He has to inform himself about what's going on and what's being thought among his fellowmen. And there is no more practical way of doing that than by regularly and intelligently reading the newspapers and magazines.

However, reading the newspapers "intelligently" is by no means as simple as would seem. It is, rather, an art requiring much practice. There are, as Father Philip J. Kenney explained in a previous article of this series, "religious ways and irreligious ways" of reading newspapers and magazines. It should be useful to remember that thorough familiarity with the latest exploits of the characters in a comic strip, the line-up in next Saturday's football games, the sordid revelations in a divorce case, and the amusing or tragic oddities of life, does not manifest a "religious way" of reading the papers.

Nor does it constitute "intelligent" reading to swallow, hook, line and sinker, the outpourings of columnists and commentators and to accept their versions and interpretations of events as the gospel truth. Reading between the lines is often essential to arrive at the whole truth. What is not printed, or is hidden somewhere in the back pages of the paper, is frequently more important for the lay apostle than the big headlines on the frontpages.

There is no need to recapitulate the shortcomings of the American press. It is not difficult to visualize better papers. Many are dreaming of and planning for a genuinely Christian and Catholic daily newspaper. Perhaps, at some future day such dreams will come true. But in the meantime, we shall have to make the best possible use of what we have.

To refuse reading the daily newspapers because of their obvious defects, or to read them merely as a cheap form of amusement, would be most shortsighted. The lay apostle who deliberately deprives himself of this means of gaining information and maintaining contact with the present-day world can never hope to become an effective power in molding public opinion.

Probably the most important function of "intelligent reading" consists in separating wheat and chaff and placing the day-to-day events reported by the

newspapers into their proper setting. This is a difficult job, but, fortunately, there is a most useful and reliable tool on hand to ease that chore: the Catholic press.

It may well be asserted that it is one of the principal tasks of our weekly Catholic newspapers to serve the readers as magnets to extract the truth, as brooms to sweep aside the rubbish, as guide posts to show the way through the bewildering mass of reports and rumors, truths and distortions which are offered seven days a week by the general press.

It should not be necessary to emphasize that at least one Catholic newspaper belongs in the household of every genuine lay apostle. What really matters and what needs to be stressed is the use made of such a paper in order "to get the most out of it." There is a vast difference between being a mere "subscriber" and a genuine, intelligent "reader" of a Catholic journal. Unfortunately, there are still far too many of the first category and too few of the second. It is wrong to think of "support of the Catholic press" merely in terms of dollars and cents.

Nobody claims that our Catholic weeklies could not be improved. Even the best among them are still far from perfect, and Catholic publishers, editors and writers are fully aware of that. They are constantly striving to improve the product, both qualitatively and quantitatively. Considerable progress has been made in recent years; whether it can be speeded up depends to a large extent upon the genuine support given by intelligent readers.

One fact, however, should be remembered: With all their admitted technical imperfections, even the humblest Catholic weeklies offer one precious thing which the reader cannot hope to find, in such pure form, anywhere else: the full Catholic truth, the message of Christianity as it is proclaimed by Pope and Bishops, priests and scholars.

It is this truth, gained and clarified through reading the Catholic journals, that serves the intelligent reader as a yardstick for measuring the conglomeration of fact and fancy dished out by a so-called "neutral" press. The Catholic press can be a divining rod to the truth—if it is used skillfully.

To leave a Catholic paper unread as a form of "silent protest" against its real or imagined shortcomings would appear just as shortsighted and foolish as refusing to read secular newspapers because they are deemed too superficial, or biased, or lacking in moral stature.

The Catholic lay man and woman who strives to become really well informed will read both types of journals: the one to obtain the raw material (and it is often "raw" in the fullest sense of the word), and the other to acquire the power that is needed for the process of refining the raw stuff and transforming it into a well-rounded view of present-day life.

This judicious use of both Catholic and secular journals leads to judgments that are based on firmly

held convictions, and to opinions that are not built on shifting sands but arise from the bedrock of imperishable truth. And it is the person of such convictions and opinions, the person knowing not only the "what" but also the "why" of things, who becomes a real force in molding public opinion.

To become, and to remain, well informed—that is, to be capable of applying the yardstick of sound reason to the infinite variety of human affairs—is an essential part of all lay-apostolic activity. It is this capacity that distinguishes the "full-time", wide-awake Catholic from the "run of the mine" variety. A recent article in the *Commonweal* described the latter type as those "whose highest spiritual urge is to find the latest and the shortest Mass of a Sunday afternoon, and whose ultimate appeal in religious discussion is, 'You've got me there, pal; I'll have to ask the priest about that one.'"

It is the well-informed Catholic—and he alone—who, amidst the moral and ideological confusion of our time, can speak up for the Christian idea effectively. He alone will be listened to by a cynical and skeptical world. He alone, through the power of his convictions can influence his surroundings and thus become an active element in the shaping of public opinion. He alone will serve, within his sphere, as an apostle in the true sense of the word.

It is the well-informed Catholic who meets the requirements for that "rightful role of leadership" which the laity must assume in the conflict of our time, as Msgr. Howard J. Carroll told a Southwest regional conference of the National Council of Catholic Women. Never has it been truer than today that "to be a passive Christian is a kind of treason," as Archbishop Robert E. Lucey told the same gathering. And to be ill informed, or not informed at all, is a characteristic of that passivity.

Some are called upon to play an immediate and direct part in this "Apostolate of Public Opinion," as the Rev. Felix A. Morlion, O.P., has termed it in a book of the same title. However, there is merely a difference of degree, not of essence, between the function of a Catholic professionally engaged in writing for and editing newspapers and magazines, and that of the Catholic lay man or woman who, through word and example, individually and in co-operation with his friends and neighbors, takes part in the apostolic work of restoring all things in Christ.

We can leave it to the experts to study the most efficient techniques of influencing and molding public opinion. But as Edward L. Bernays, an American authority in that field, explains in his war-time book, "Speak Up for Democracy," there are, in reality, "millions of opinion-molders."

"You cannot help molding opinion," he writes. "Whether you head an organization or whether your contacts are purely casual ones with those you meet,

(Turn to page 16)

NATIONAL COUNCIL CATHOLIC WOMEN

N.C.C.W. and the UN—Christ-like
Living Stressed—Executive Secretary
Appointed—I.U.C.W.L.

N.C.C.W. AND THE UNITED NATIONS

IRMA PIEPHO

THIRTY women from various parts of the United States were in attendance at the second Institute on United Nations held in New York, October 27-30, under the auspices of the N.C.C.W. Committee on International Relations. From personal visits to the United Nations headquarters at Lake Success they learned the vastness of the international program and the tangled problems that are brought to UN for solution, and acquired an awareness of the commonness of human problems and of the slow but steady progress being made at UN in their solution.

The trip to the United Nations offered also an opportunity to visit the Warehouse of War Relief Services-N.C.W.C., where the conferees saw the boxes and bales of clothing and bedding being readied for shipment to such war-torn areas as Poland, Germany, Italy, France, Austria, Palestine, the Orient.

It would be impossible to give an adequate account in this brief space of the inspirational messages received at the Institute from such outstanding speakers as Most Rev. Joseph F. Flannelly, Auxiliary Bishop of New York; Rev. Jerome de Souza, S.J., India; Rev. William Gibbons, S.J., New York; Rev. Aloysius J. Wycislo, New York; Dr. Charles Malik, Lebanon; Foss Shanahan, New Zealand; Charles Fahy, United States; William Mark Jordan of the UN Secretariat; John Parr, Washington, D.C.; Mrs. Alfred S. Lucas, Birmingham, Ala.; Mrs. Henry Mannix, Neponsit, Long Island, New York; Misses Catherine Schaefer and Alba Zizzamia, New York; and Miss Rita Schaefer, Washington, D. C.

The program consisted of talks on and discussion of woman's responsibility in the field of international affairs; importance of representation at UN; human rights; trusteeship; security affairs; world economic and political problems, including food and the conservation of resources and technical assistance to underdeveloped areas; education for international understanding and program resources and techniques. At a dinner meeting, members of delegations to the UN gave brief accounts of Catholic life and institutions in their own countries.

The conferees acquired a sense of urgency in increasing their knowledge of the United Nations, in keeping abreast of daily developments, and in ex-

pressing through proper channels public opinion on issues being debated.

The report of this second N.C.C.W. Institute on UN will be available about the first of the year to groups contemplating institutes, at a nominal cost.

Council groups which have held or are planning institutes of their own, in response to a suggestion from the Chairman of the N.C.C.W. Committee on International Relations, Mrs. Robert H. Mahoney of Hartford, include Cleveland, St. Louis and St. Paul.

This Institute is but one of many ways in which N.C.C.W. and its Committee on International Relations has shown its interest in the United Nations. The first such institute was held in New York in 1947. But prior to that time the N.C.C.W. Committee on International Relations had been including in its committee programs the UN and its specialized agencies.

Because of this interest, the N.C.C.W. was accorded, through the U.S. Department of State, unofficial observer status at UN in 1946, and was invited to serve on the first and succeeding National Citizens Committees on UN Day, established in 1948 under the aegis of the Secretary of State.

Through its affiliation with the International Union of Catholic Women's Leagues, N.C.C.W. is informed of meetings of UN and specialized agencies held outside the United States.

In recognition of emphasis on UN in 1949, particularly its cooperation with the National Citizens Committee on UN Day, the Assistant Secretary of State, Hon. George V. Allen, wrote Mrs. Lucas, president:

"The second observance of United Nations Day indicates that there is an increasing awareness of and desire to learn about the work, the accomplishments, and the problems of the United Nations. The many and varied ways in which the people of this country observed the day and showed their support of the United Nations and the large numbers who participated will be heartening evidence to other countries of our continued support and participation.

"I hope you will extend my thanks to the members of your organization who contributed so greatly to the success of this important work."

Recent action by N.C.C.W. in relation to UN or its specialized agencies includes a telegram sent by Mrs. Lucas to Secretary of State Dean Acheson and to Hon. Warren Austin, head, U.S. Delegation to UN, on the internationalization of the Holy Places: "Representing 5900 women's organizations with a combined membership of over 6,000,000, we strongly urge territorial internationalization of the Jerusalem Area as the only means of adequately protecting the

Holy Places which all citizens throughout the Christian world hold in reverence."

In a letter to Hon. Charles F. Brannan, head, U.S. Delegation to F.A.O., N.C.C.W. urged the setting up of an international agency for distributing surplus commodities to areas of need. It has also protested efforts on the part of a U.S. delegate at UN seeking recognition of the Communist China Republic.

CHRIST-LIKE LIVING STRESSED AT D.C.C.W. CONVENTIONS

Galveston . . . Most Rev. Christopher E. Byrne, Bishop of Galveston, told the Galveston D.C.C.W. 21st annual convention, October 7-9: "We are living in a time when the very best in any of us should be put forth to bring peace in the world, and we look to our women to lead the way." A four-part symposium on the N.C.C.W. in action was a feature of the convention, which closed with Benediction of the Most Blessed Sacrament. Mrs. Norman Banta was elected president to succeed Miss Irene Rickert.

Springfield, Ill. . . . The 21st annual convention of the Springfield D.C.C.W., October 1-2, dedicated to the restoration of Christian family life, opened with recitation of the rosary. Pontifical Low Mass was celebrated by Most Rev. William A. O'Connor, Bishop of Springfield. Speakers included His Excellency; Mrs. W. H. Harper, director, Chicago Province; Miss Margaret Hughes, national chairman, Youth Committee; Mrs. Thomas Spearing, St. Louis; and the Reverends Francis Larkin, C.C.S.S., Edward Bates, and Michael O. Driscoll. Mrs. John G. Nevens, who as president, presided at the sessions, is succeeded by Mrs. Basil Hunter.

Spokane . . . The 18th annual convention of the Spokane D.C.C.W. was held in conjunction with the Third Regional C.C.D. Congress, October 1-4. In his sermon at the Pontifical Mass, Most Rev. Edward D. Howard, Archbishop of Portland, stressed the keynote of the Congress, "To Restore All Things in Christ." The Spokane Council reelected Mrs. H. B. Swanson president.

Paterson . . . A rosary bouquet was presented at the 5th annual convention of the Paterson D.C.C.W. to Most Rev. Thomas A. Boland, Bishop of Paterson, on the eve of his departure for his *Ad Limina* visit to Rome. Under the leadership of Mrs. Richard F. Gormley, president, the convention, held October 5 with 500 women attending, considered the theme "Catholic Status of Family Life." Speakers included Bishop Boland; Very Rev. Msgr. John J. Shanley, moderator; Rev. Leo J. Martin; Mrs. Robert D. Donaldson, director, Newark Province; and Mrs. Robert H. Mahoney, Hartford D.C.C.W. president and national International Relations Committee chairman.

Green Bay . . . The silver jubilee of the Green Bay D.C.C.W. was celebrated by the 400 women attending the 21st annual convention, October 5. Miss Edmire E. Quinlan, who gave the quarter-century history of the Council, and Mrs. Earl J. Thomas were honored for twenty-five years' service on the Board. The convention opened with Pontifical Mass celebrated by Most Rev. John B. Grelling, Auxiliary Bishop of Green Bay. His Excellency was a guest speaker, as was Rev. Thaddeus Koszarek, former Army chaplain, who spoke on the DP's. Mrs. A. F. Slaney continues as president.

Austin . . . Most Rev. Robert E. Lucey, Archbishop of San Antonio and episcopal chairman of the Lay Organizations Department, N.C.W.C., addressed the 1st annual convention of the Austin D.C.C.W., October 7-9, on "The Catholic Woman Today." Pontifical Mass celebrated by Most Rev. Louis J. Reicher,

MARGARET MEALEY APPOINTED EXECUTIVE SECRETARY N.C.C.W.

THE APPOINTMENT of Miss Margaret Mealey of Oakland, California, as Executive Secretary of the National Council of Catholic Women was announced at the meeting of the National Executive Committee in November. N.C.C.W. was unable to announce this appointment in the December issue of CATHOLIC ACTION and to extend heartfelt good wishes to Miss Mealey as departmental sections were omitted to permit summarizing of the reports presented at the 1949 General Meeting of the Bishops.

A brief account of Miss Mealey's appointment and of her past splendid service to the Church through the National Catholic Community Service, both in the field and the national office, was carried on page 2 of the December CATHOLIC ACTION in the section "Month by Month with the N.C.W.C."

The National Council of Catholic Women welcomes Miss Mealey to this office and looks forward in happy anticipation of a most fruitful administration of her office which Miss Mealey's talents and experience portend.

Bishop of Austin, opened the convention. A workshop on N.C.C.W. organization and development was led by Mrs. J. Selby Spurck, former national chairman of this committee, and Miss Mary Donohoe, national affiliations secretary. Mrs. Spurck also reported the N.C.C.W. Southwest Regional Conference, just concluded in San Antonio. Mrs. Norma Rankin, president, continues in office.

Amarillo . . . More than 900 women attended the 13th annual convention of the Amarillo D.C.C.W., October 9-10, which opened with Solemn Mass offered in the presence of Most Rev. Laurence J. FitzSimon, Bishop of Amarillo. Mrs. Edmund Loerwald, president, presided at the meeting and was reelected. Workshops on Council activities developed the theme, "Fields of Catholic Action." A feature of the meeting was the Living Rosary with explanation of each mystery by Rev. Alcuin Feldhues, O.F.M.

Santa Fe . . . Most Rev. Edwin V. Byrne, Archbishop of Santa Fe, was an honored guest at the 18th annual convention of the Santa Fe A.C.C.W., October 15-16. Miss Clara Berchtold, director, Santa Fe Province, brought greetings from the National Council. A report of the recent N.C.C.W. Southwest Regional Conference was given and workshops conducted on Council activities. Mrs. J. V. Lanigan was elected president.

Dubuque . . . "Christian Living" was the theme of the 15th annual Dubuque A.C.C.W. convention, held October 15-16 under the leadership of Mrs. George Zentner, president. Mrs. L. D. Corkery was elected to succeed Mrs. Zentner. Most Rev. Henry P. Rohlman, Archbishop of Dubuque; Most Rev. Edward A. Fitzgerald, Auxiliary Bishop and moderator; and Mrs. J. A. Wicke, director, Dubuque Province, were guest speakers. A symposium was held on "Christian Living in the Home."

Rochester . . . Approximately 1000 women attended the 15th annual convention of the Rochester D.C.C.W., October 26, at which Most Rev. James E. Kearney, Bishop of Rochester, outlined the Bishops' program for the laity of the United States, showing the important place occupied by women in the setup of the N.C.W.C. The National President, Mrs. Alfred S. Lucas, spoke on "The Catholic Woman in Catholic Action." Mrs. Frank T. Curtin, director, New York Province, was also an honored guest. Mrs. George A. Snyder was elected president to succeed Mrs. Richard L. Kalb.

Los Angeles . . . Mrs. R. Calvert Haws was elected president at the 2nd annual conference of the Los Angeles A.C.C.W., October 27. She succeeds Mrs. A. H. Bender, under whose leadership the conference was held with 640 women in attendance. Most Rev. J. Francis A. McIntyre, Archbishop of Los Angeles, was honorary chairman and speaker. Sessions

were held on council organization, family life, and war relief, with Mrs. J. Selby Spurck, national War Relief Committee chairman, a featured speaker.

Charleston . . . Pontifical Mass celebrated by Most Rev. Emmet M. Walsh, now Coadjutor of Youngstown, with the sermon preached by Rt. Rev. Msgr. Howard J. Carroll, general secretary, N.C.W.C., opened the 20th annual convention of the Charleston D.C.C.W., October 29-30. A spiritual bouquet presented Bishop Walsh expressed the loving fidelity of the Charleston Council through the many years His Excellency had guided its work. Mrs. Alfred S. Lucas, national president, and Mrs. George Rock, former executive secretary, were guest speakers. Mrs. Frank B. Schachte is the newly elected president.

New Orleans . . . Speaking on the convention theme, "Religion in the Home—The Door to the Catholic Way of Life," Rt. Rev. Msgr. Charles F. Beauvais, moderator, told the more than 500 women attending the 13th annual convention of the New Orleans A.C.C.W., November 4-6, that "all civilization stands on the foundation of the home." Holy Mass was offered during the convention by Most Rev. Joseph F. Rummel, Archbishop of New Orleans, and Most Rev. L. Abel Caillouet, Auxiliary Bishop. Rt. Rev. Abbot Columban Thuis, O.S.B., preached the sermon on "Mary, Queen of the Home, Gate of Heaven." Miss Margaret Songe continues as president.

Hartford . . . The 550 delegates attending the Hartford D.C.C.W. convention, November 5, were told by Most Rev. Henry J. O'Brien, Bishop of Hartford, that a high standard of personal conduct set by Catholic women and active association with civic groups can help achieve the goal of impregnating society with Catholic principles. The convention opened with High Mass, offered by Rev. George M. Grady, moderator, in the presence of Bishop O'Brien, and featured workshops on family and parent education, international relations, and social action. Mrs. John L. Kennelly, 2nd national vice-president, was chairman of the family and parent education workshop. Speakers included Mrs. Mary Perkins, author, and Miss Eileen Egan, project supervisor, War Relief Services-N.C.W.C. and consultant, N.C.C.W. Committee on War Relief. Mrs. Robert H. Mahoney continues as president.

Dallas . . . The 2nd annual convention of the Dallas D.C.C.W., November 7-8, developed the theme "Our Responsibility as Catholic Women." Mrs. James S. Adams, president, spoke on the theme, while Mrs. Alfred S. Lucas, national president, discussed Catholic responsibility in the nation; Mrs. Neal Sullivan, first national vice-president, Catholic responsibility in the community; and Very Rev. Msgr. W. J. Bender, moderator, Catholic responsibility in

the diocese. The concluding remarks were made by Most Rev. Augustine Dangelmayr, Auxiliary Bishop of Dallas. Mrs. Jack Wolf succeeds Mrs. Adams as president.

Belleville . . . Most Rev. Albert R. Zuroweste, Bishop of Belleville, told the nearly 400 women attending the Belleville D.C.C.W. convention, November 10, "Your position, Catholic women, is first of all to defend the Catholic home and the teaching of the Catholic Church in regard to marriage and the sanctity of the home." Other speakers included Rev. James F. Garrahan, Peoria D.C.C.W. moderator, and Mrs. W. H. Harper, director, Chicago Province. The convention was presided over by Mrs. Paul Bier, president, who is succeeded in office by Mrs. William Bey.

Lafayette, La. . . . In developing the theme, "The Catholic Woman and Family Life," at the Lafayette D.C.C.W. convention, November 12, a panel discussion was held on woman's role in prayer, reading, education, and in society. The convention opened with Mass celebrated by Rt. Rev. Msgr. A. L. Soulier, with the sermon preached by Most Rev. Jules B. Jeanmard, Bishop of Lafayette. Miss Lorena Spence was elected president to succeed Miss Grace Taylor, who had presided during the sessions. Benediction of the Most Blessed Sacrament closed the meeting.

I.U.C.W.L. NOTES

The principal subject under consideration at the Bureau meeting of the International Union of Catholic Women's Leagues held in Paris in October was the preparation of the study week to be held in Fribourg, Switzerland, April 16-21, 1950. The theme of the week, "International Relations," will be developed through a number of forums followed by reports from various member countries and open discussion. Mlle. Baers, member of the Belgian Senate, will preside at the forum on "International Official Organizations" and Mrs. Henry Mannix, former N.C.C.W. president and currently vice-president of the I.U.C.W.L. for the Western Hemisphere, will be the presiding officer at the forum in which Mlle. Christine de Hemptinne, president of the Youth Section of the I.U.C.W.L., will be the principal speaker on Marxist organizations. Reports will include those of Miss Catherine Schaefer and Mlle. de Romer, Union-consultants at the United Nations at Lake Success and Geneva; Mlle. de Saint Maurice, consultant at UNESCO; and Mlle. Arnould, delegate of her Government at the ILO. English, French and Spanish summaries of the study week speeches will be distributed before the meetings and the conclusions of the conferences will be prepared to serve as the basis of discussion at the 1951 Congress. It is suggested that organizations affiliated with the International Union

Featured Article

BECAUSE of its wide reader interest the article, "From Kiel to Trieste—The Same Terror, The Same Homelessness," prepared by Miss Eileen Egan, the Consultant to the N.C.C.W. Committee on War Relief, is featured on page 6 of this issue. Last Fall, as Project Supervisor for War Relief Services—N.C.W.C., Miss Egan traveled the full length of the Iron Curtain and this article is the report of the deplorable conditions she found there. N.C.C.W. affiliated organizations, and in particular their War Relief Committees, will find the article of great interest.

might use these conclusions as the theme of their 1951 Fall programs.

* * *

Since the meeting of the Bureau last May, the President, Mme. Steenberghe-Engeringh, has been in touch with Catholic women's groups in the Belgian Congo, Lebanon, Finland, Iran, Korea, Pakistan, Iraq, New Zealand and Indonesia.

* * *

In July of this year Mme. Steenberghe addressed a letter to Mr. Torres Bodet, director general of UNESCO, protesting the advocacy of birth control by UNESCO as a means of solving economic problems.

* * *

In September, Mme. Steenberghe and Mlle. M. Romme, secretary-general and treasurer of the I.U.C.W.L. sent a letter to the President of the UN General Assembly demanding that the UN General Assembly "use every practical means" to obtain integral application of the UN's Declaration of the Rights of Man and the end of religious persecution.

* * *

A telegram sent in November to the President of the UN General Assembly by the I.U.C.W.L., in the name of the 36,000,000 Catholic women from 65 countries united in its affiliated organizations, urged a true and proper internationalization of Jerusalem.

CATHOLIC DAUGHTERS OF AMERICA

The National Chaplain of the C.D.A., Most Rev. Vincent S. Waters, Bishop of Raleigh, has received word that the gift of \$5,000 presented to His Holiness Pope Pius XII by the Catholic Daughters of America at the time of his 50th ordination anniversary will be used by him to extend the broadcasting facilities of Vatican Radio.

Miss Katherine M. Rosney, national secretary at C.D.A. headquarters, reports that during a two-month period 438 Courts in 38 states have adopted 441

expellee priests in Western Germany, thus nearing the half-way mark in their effort to adopt at least 1,000 priests. Services consist largely of food and bedding packages through CARE, but some Courts are providing bicycles and money for the purchase of German marks.

The C.D.A. has announced that Mrs. Howard Judice of Court Immaculata, Lafayette, La., is winner of the first prize of \$50 in their national educational contest.

PAPAL HONORS

In recognition of their outstanding work for the Church, His Holiness Pope Pius XII has honored two members of the Board of Directors of the N.C.C.W. with the Papal Medal *Pro Ecclesia et Pontifice*, Mrs. Neal Sullivan, first vice-president and director from

the Province of San Antonio, and Mrs. Robert Donaldson, director from the Province of Newark.

This signal honor was also bestowed by His Holiness on Miss Mary Margaret Songe, president, New Orleans A.C.C.W., Mrs. John Bandi, Miss Aline Stiegler, Mrs. Aynaud F. Hebert, and Mrs. H. A. LeBlanc, of the New Orleans Council, and Mrs. Charles A. Henning of the Mt. Carmel Guild, Diocese of Newark.

R.I.P.

N.C.C.W. has learned with sorrow of the death of Mrs. P. H. Brady, former president of the Spokane D.C.C.W. At the time of her death, Mrs. Brady was serving as national chairman of the N.C.C.W. Committee on Public Relations. May her soul rest in peace.

LAY APOSTOLATE AND THE PRESS—(Continued from page 11)

you are bound to influence other people's thinking and actions. The barber talking to the man in his chair molds public opinion. So does the traveler talking in the smoking room of the Pullman car."

Then continuing, what Mr. Bernays says about Democracy is equally valid for Christianity: "You can use that influence to speak up for Democracy. If you don't, Democracy may go by default to the anti-democratic forces now carrying on their propaganda against us."

"Speak up for Christianity" may well serve as a challenging motto for all those who have dedicated themselves to the apostolate of the laity, no matter what particular field of activity they have chosen. They are all engaged in the Apostolate of Public Opinion: whether they work for the cause of Catholic education, labor in the field of Catholic charities, or represent the Catholic cause in public affairs.

But the *conditio sine qua non* for "speaking up" is knowledge—knowledge not only of the truth but also of the error the truth wants to conquer. To

acquire this knowledge, to become truly informed, is an essential part of the lay apostolate.

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QUESTIONS FOR DISCUSSION

1. What are the questions cited as facing the lay apostle in the field of press and radio?
2. What should be the first step? How may one read intelligently?
3. What is one of the principal tasks of our weekly Catholic newspapers?
4. What distinguishes the "full-time" wide-awake Catholic from the "run of the mine" variety. Discuss.
5. What might serve as a motto for the apostolate?

UNIVERSITY OF FRIBOURG SUMMER SCHOOL 1950

"Europe: Tradition and Change" is the general title under which the University of Fribourg will conduct its summer school in 1950. The American Office of the Summer School has announced that courses will be offered in the Basis of European Civilization, Europe in the Twentieth Century, Saint Thomas and the Modern Mind, Social Order in Europe, Population Problems Today, The Christian in Political Life, The Economic Organization of Europe, and European Economic Reconstruction and the United States.

The summer courses will open on July 17 and will continue through August 19 and will be followed by an optional two week tour of Italy and a Holy Year Pilgrimage to Rome. Special courses will be added to the regular course for the benefit of those making the Holy Year expedition and will include special lecture series in the Christian Principles of International Order, the Peace Efforts of the Recent Popes, Problems in Apologetics, and An Introduction to Italian Culture.

A distinguished faculty of leading Catholic intellectuals

is being gathered from all the western European countries and there will be an extensive program of concerts, folk festivals, films, and social entertainments. Language students will be interested in the institutes which will be held in French and German for beginning, intermediate and advanced students.

Every effort is being made so that students will be able to spend the summer studying as economically as possible. Special student ships and charter air services will be available and the cost of living in Fribourg has been pared to the minimum.

The Summer School of 1949 was a huge success and the University has been well launched towards becoming an important Catholic intellectual center each summer. It is hoped that even more American students will attend this year and a special invitation is proffered to teaching religious and teachers of all categories. Full details of the school can be had from the American Office at 1312 Massachusetts Avenue, N.W., Washington 5, D.C.

1949 Christmas Message of Pope Pius XII

(Continued from page 5)

May the Lord inspire all who are in positions of public responsibility with thoughts of reconciliation and concord, and without prejudice to common good, let an end be put to the last remnant of those extraordinary laws which have nothing to do with common crimes deserving just punishment, and which, long years after the cessation of hostilities, cause in so many families and individuals a feeling of exasperation against the society in which they are made to suffer.

Hence, in the name of Jesus Christ Who has given to men an example by offering Himself in sacrifice even for His executioners, We implore governments, especially Christian governments, to exercise generously their right of pardon, and put into effect, on an occasion so solemn and propitious as the Holy Year, that mitigation of punitive justice provided for in the laws of all countries.

The religion and piety which (as We hope) will inspire such acts of clemency, so far from weakening the force of law or lessening respect for it in the minds of the citizens, will be a strong motive for its beneficiaries when they resume their coveted liberty or have their term of sentence shortened, to improve their lives and repair, if necessary, the past by a sincere and lasting conversion as mark of their good faith.

We, and along with Us the hearts of so many afflicted relatives, ask this consolation; for the happiness of his

sons is the joy of the father. Here We express publicly Our sincere gratitude to those governments which have in various degrees given favorable consideration to Our wish or have left Us with some hope of obtaining its fulfillment.

Securus iam carpe viam—Set out upon your journey without fear.

Beloved sons, We have revealed to you the sentiments of Our heart on the vigil of the opening of the Holy Door; you can read there Our purposes, Our hopes, and Our prayers.

Accept Our invitation to your Father's house. From far and near, from every continent and region, from every country and by every route, crossing the oceans or flying through the air, come here on your journey without fear, whoever you may be that comes a pilgrim from the western shores to venerate the heights of Peter.

You, who long years ago left your hearth and home and grew accustomed to the hardships of long journeys with the armies at war or with the throngs of refugees, emigrants, or displaced persons, take to the road again, but this time in joy like a peaceful legion praying and doing penance on your way to the common fatherland of Christians.

Roma mihi patria—Rome my fatherland.

For without privilege of race or class, Rome is the fatherland of all; every Christian can and should say; "Rome is my fatherland."

Here God's supernatural Providence over souls is more particularly in evidence; here the Saints acquired the norm and inspiration of their heroism; this land of benediction knew the triumphs of the martyrs and was the training ground of dauntless confessors. Here is the immovable Rock to which your hopes are anchored; it is the site and ancient *Tropeaeum* of the glorious tomb of the Prince of the Apostles on which rests the chair of a perennial authority of the Vicar of Christ.

In the magnificence of the basilicas, in the beauty of the solemn liturgy, in the twilight of the ancient Christian cemeteries close by the major relics of the Saints, you will breathe in the air of sanctity, of peace and universality which will serve to give to your life a profound Christian renewal.

And you, beloved sons of Rome, nearest to Us and more immediately united to Us by the bonds of Our pastoral ministry, who frequently during the past ten years have given Us no uncertain proofs of your filial attachment, you will be second to none in bringing your lives and conduct into harmony with the lofty aims of the Holy Year. It is for you to show a special charity in welcoming your brethren from distant lands, to give an example of courtesy and sincere practice of your religious duties.

May the almighty and merciful God grant these Our wishes and in token of the generous mercies of Heaven may there descend upon you who are listening, upon all men of good will, upon those whose return We wait, Our Apostolic Benediction.

CALENDAR OF SCHEDULED CATHOLIC MEETINGS AND EVENTS

January, 1950

3—SOLEMN RECEPTION OF THE MOST REV. LEO BINZ AS COADJUTOR ARCHBISHOP OF DUBUQUE WITH RIGHT OF SUCCESSION—Dubuque, Iowa.

4—SOLEMN ENTHRONEMENT OF THE MOST REV. EDWARD A. FITZGERALD AS BISHOP OF WINONA—Winona, Minn.

24-26—CATHOLIC HOSPITAL CONFERENCE OF BISHOP'S REPRESENTATIVES—annual winter meeting, Washington, D. C.

February, 1950

19-25—CATHOLIC BOOK WEEK: Theme—"Holy Reading Maketh the Whole Man"

March, 1950

13-14-15—NATIONAL CONFERENCE ON FAMILY LIFE—18th annual conference, Detroit, Michigan.

April, 1950

11-14—NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION—47th annual convention, New Orleans, La.

21-23—LAY RETREATANTS—international convention, Los Angeles, Calif.

May, 1950

4-7—NATIONAL COUNCIL OF CATHOLIC NURSES—5th biennial convention, Los Angeles, Calif.

24-26—CATHOLIC PRESS ASSOCIATION—40th annual convention, Rochester, N. Y.

NATIONAL COUNCIL CATHOLIC MEN

Radio and the New Year—Internationalization of Jerusalem—Holy Year
—Radio Schedule

RADIO AND THE NEW YEAR

RADIO AFFAIRS of the N.C.C.M. are looking up as we approach the New Year. Msgr. Fulton J. Sheen will begin his 21st series on the Catholic Hour; Father Urban Nagle, the Dominican, will carry the Hour of Faith through its first two months under the new question and answer format; Father Richard Ginder is presenting his "Crusade for God" series on Faith in Our Time in January and February, and the Radio Department is laying the groundwork for the Catholic Hour's 20th Anniversary this coming March 5.

Msgr. Sheen was the first regular speaker on the Catholic Hour having begun with the second broadcast, on March 9, 1930. (The first broadcast on March 2, 1930 featured several speakers, including the late Cardinal Hayes). His 21st series is entitled "The Rock Plunged Into Eternity." [See next page.]

The new Hour of Faith will feature a prominent speaker and a guest layman or laywoman. Father

Nagle will have Clare Boothe Luce as his first guest. The title of the series is "Religion" and he and Mrs. Luce will discuss this topic under the headings of "Revelation" and "Law." On the program of January 15, Father Nagle will have as his guest Jay Jostyn, known to millions of radio listeners as "Mr. District Attorney." Mr. Jostyn is also vice president of the Catholic Actors Guild of New York. Eddie Dowling of Broadway fame will follow Mr. Jostyn as Father Nagle's guest.

Each of Father Ginder's talks in the "Crusade for God" series will be run in *Our Sunday Visitor* during the first two months of the New Year.

N.C.C.M. is laying plans which, it is hoped, will make the Catholic Hour 20th Anniversary program the outstanding program of its kind ever produced in American radio. Special features will include flashbacks, recordings of voices from other years and excerpts from famous Catholic Hour scripts.

N.C.C.M PLEADS FOR INTERNATIONALIZATION OF JERUSALEM

A telegram, sent December 4 by Emmet A. Blaes, president of the National Council of Catholic Men, to Dean Acheson, Secretary of State, and to Warren Austin, chairman of the United States mission to the United Nations, reads as follows:

"Representing over 3000 Catholic men's organizations throughout our country I strongly urge you to support the territorial internationalization of the Jerusalem area as the only sound method of offering adequate protection to the holy places which all citizens throughout the Christian world revere and hold sacred. Respectfully request your full support toward solution this important problem."

The N.C.C.M. appeal, however, failed to influence the United States UN delegation to support

complete internationalization of Jerusalem. Nevertheless, the UN General Assembly, despite the opposition of the United States, Britain, Canada, and some others, voted for internationalization 38 to 14.

Israel and Jordan occupy Jerusalem by military force and neither has shown any willingness to go along with the UN decision. The attitude of the big Western nations, consequently, is important if the internationalization is going to be carried out successfully.

The Holy Father has repeatedly urged the internationalization of Jerusalem and its environs, while the United States Bishops in Washington, November 15, issued a special statement emphasizing the papal appeal.

ANOTHER LINK IN ROSARY CHAIN

Groups of men in different blocks in St. Catharine's parish, Pelham, N.Y., are following the Block Rosary plan, according to a letter received at National Council of Catholic Men headquarters from Leo S. Sullivan, chairman of the Block Rosary.

Holy Name men of the parish are asked to form groups living in one block to recite the rosary in a body once a week in honor of Our Lady of Fatima

for world peace. Each member is to take a turn leading the rosary in his own home. If a member whose turn is up is unable to lead on the appointed night he notifies all members and the group meets in the home of the member whose turn follows. Rev. Arthur M. Campbell is moderator of the Holy Name Society.

In the discussion of the matter and in notification

tions to the men of the parish it has been emphasized that the gatherings are in no sense social functions.

At the time of going to press, eighteen block captains, each living on a different street in either Pelham or Mt. Vernon, had been designated. Vest-pocket booklets on how to say the Rosary have been supplied to each of the captains with the compliments of N.C.C.M. More booklets are available for other men similarly interested.

CLOTHES FOR EUROPE

Why and how did the Knights of Columbus, Johnsonburg (Penna.) Council Number 2007, send clothing to needy families in Europe? It seems that Chairman A. C. Kriegel, of the Catholic Activities Committee of the Council, saw in the October issue of *Catholic Men* an item regarding CARE clothing packages for needy families overseas, as well as a statement that N.C.C.M. could supply names of bona fide indigents.

Mr. Kriegel asked for some names, upon receipt of which his committee of twelve went into action. Post cards were sent to each member of the Council asking that a garment in good condition be brought to the Council rooms.

Eighteen cartons of clothing consisting of 335 garments so far have been shipped. In every package two cakes of soap were enclosed. Transportation charges are being handled by the Council's charity fund, which represents the receipts of various parties held during the year, and is mostly used around Christmas time.

Members of the Council employed at the Post Office assisted in making out the necessary papers, aided by a list of contents temporarily fastened to each package as it was wrapped at the hall. A letter was written to each recipient telling him how the name of his family was received, that a package was on the way and that with the package were sent the best wishes of the Knights of Columbus for the blessings of the season.

N.C.C.M. SERVICE FOR THE HOLY YEAR

N.C.C.M., cooperating with the U.S. National Holy Year Committee, has distributed Holy Year posters to all diocesan offices throughout the country. The official Holy Year Bulletin is also being distributed to Chancery offices by the National Council. Holy Year prayer cards, in the form of a 3 x 5 leaflet, containing the official indulgenced Holy Year prayer, with a picture of the Holy Father on the outside, are available from N.C.C.M. In quantities of one thousand they are offered for \$7.56 to cover the cost of printing.

The official Pilgrim's Envelope is offered through the agency of the N.C.C.M. at \$5.00 each. The kit

contains a pilgrim's lapel badge, as well as a combination identification card and coupon book entitling the holder to reduced rates on railroad transportation. Other coupons entitle the holder to various privileges and price reductions.

Maps of Rome and a book listing the prayers and hymns for the Holy Year are also included.

A list of Holy Year pilgrimages being organized throughout the United States is being compiled by the National Council. As we go to press, there are approximately sixty-three pilgrimages scheduled by various dioceses, organizations and travel agencies.

* * *

James S. Mitchell, executive secretary of N.C.C.M., attended the opening ceremonies of the Holy Year on Christmas Eve, as a representative of the U.S. National Committee.

RADIO SCHEDULE—JANUARY, 1950

THE CATHOLIC HOUR

SUNDAYS

NBC Network 6:00-6:30 P.M., EST

RT. REV. MSGR. FULTON J. SHEEN
Washington, D. C.

General Subject: "The Rock Plunged Into Eternity"

- Jan. 1—All Eyes on the Rock
- Jan. 8—The Eternal Christ through the Centuries
- Jan. 15—The Mystical Body of Christ
- Jan. 22—The History of a Word
- Jan. 29—The Rock Who is a Man

Music on the Catholic Hour will be presented by the Glee Club, School of Education, Fordham University.

THE HOUR OF FAITH

SUNDAYS

ABC Network 11:30 A.M.-12 Noon, EST

REV. URBAN NAGLE, O.P.
New York City, New York

General Subject: "Religion"

- Jan. 1—Revelation
- Jan. 8—Law
- Jan. 15—Man
- Jan. 22—Redemption
- Jan. 29—Sacramentalism

Each program will feature a prominent Catholic Layman or Laywoman as guest Questioner.

FAITH IN OUR TIME

THURSDAYS

MBS Network 10:15-10:30 A.M., EST

REV. RICHARD GINDER
Blairsville, Pa.

General Subject: "Crusade for God"

- Jan. 5—Clearing the Channels
- Jan. 12—Jesus Christ: God and Man
- Jan. 19—Did Christ Found a Church?
- Jan. 26—Finding the Right Church

Music on the program will be provided by baritone Harvey Harding with organ accompanist.

Month by Month with the N. C. W. C.

Executive Board, N.C.C.N. Sets Convention Dates for 1950

The Executive Board of the National Council of Catholic Nurses at its board meeting at National Headquarters in Washington, D.C., accepted the membership of the following new Diocesan Councils: Hartford, Conn., St. Cloud, Minn., Grand Island, Nebr., Lincoln, Nebr., Raleigh, N.C., La Crosse, Wis. This brings the number of affiliated groups to 56.

The Board made preliminary plans for the 1950 biennial convention of the N.C.C.N., which will be held in Los Angeles next May 4 through the 7th. These dates have been chosen so that convention goers may also attend the meetings of the American Nurses Association convention in San Francisco May 8 to 12.

The theme of the convention will be "Our Heritage and Challenge in Nursing". His Excellency Archbishop J. Francis A. McIntyre will be the episcopal host.

National Office, N.F.C.C.S., to Interest Catholic College Graduates in Parish Activity

A recent conference of members of the National Federation of Catholic College Students from twelve states considered the question of integrating college graduates into parish life. A two-point program was planned:

(a) to stimulate key people among the college graduates in each diocese so that they might encourage others;

(b) to promote discussion among students about the needs of parish life while they are still in college.

The conferees studied the results of a survey conducted last year among pastors in New York and Connecticut in which 54% of the priests stated that Catholic college people were not taking a satisfactory part in parish activities. To correct this condition, which it was felt is general, members of the conference decided to ask the national office of the N.F.C.C.S. to act as a rallying point in reaching all interested college graduates in the various dioceses. They also recommended

that the N.F.C.C.S. work into its program actual study and discussion sessions on the problems of parish life, making every effort to direct Catholic college graduates toward parish activities. At the same time they resolved to approach Catholic college officials on the possibility of weaving practical courses on parish needs into college training.

Holy Year Central Committee Designates USO Club of NCCS in Rome as Military Host

The USO Club in Rome, operated by the National Catholic Community Service of the United States, has opened a new office to care for the needs of commissioned, enlisted and civilian personnel of the armed forces and their dependents who will participate in the Holy Year pilgrimages. The Holy Year Central Committee designated the Club as its official representative for services to members of the U.S. Armed Forces in Europe.

The Club will offer information, orientation and literature to military pilgrims, and where sufficient advance arrangements are made will assist in obtaining travel reductions, lodging and meals. Every facility will be placed at the service of all Catholic chaplains planning pilgrimages to Rome for the troops they serve.

Bruce M. Mohler Awarded Catholic Action Medal

Too late for the December issue of CATHOLIC ACTION came the news of the selection by St. Bonaventure College, St. Bonaventure, N.Y., of Bruce M. Mohler, director of the N.C.W.C. Bureau of Immigration, as Catholic Action Medalist for 1949. Mr. Mohler is the 14th recipient of this annual award, bestowed by St. Bonaventure's on a U.S. layman outstanding in the field of Catholic Action.

For the second time N.C.W.C. has been singled out for recognition in the conferring of this Catholic Action medal—the first in 1939 when William F. Montavon, director of its Legal Department, was so honored.

CATHOLIC ACTION—MONTHLY PUBLICATION OF THE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."

—From the 1919 Pastoral Letter of the
Archbishops and Bishops of the U. S.

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NATIONAL CATHOLIC WELFARE CONFERENCE

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